sound. In the Divine household, there is no outcaste dismissed with: "Get thee away from my sight." There is no disinherited prodigal; but all are equally dear. "Go thy way and sin no more " is the only charge, of course a heavy charge. Aye, our regeneration is God's own concern. Our God is the God of salvation, not of perdition ; of redemption, not of desertion ; of cure, not of curse.

The Rishis say that a great, good and loving God of Grace is always with us, ever solicitous. Even the vilest of sinners," tainted with the foulest of sins, may yet say to himself: " My God wants me; He has assumed the responsibility of saving me/' Besides, even. in the most sin-tainted soul, there is reposited a germ of the Holy Spirit of God. Even as every mass of rock has an ore of some kind within its hard substance ; even as every wild herb has some healing virtue ; even as every sky, however, inclement, sheds some beneficent influence, so, the character of every man holds the divine somewhere. Iniquity absolute, devoid of all touch of the Divine, is inconceivable. However fallen a person, however sunk in the quagmire of sin, we should not fancy that he is lost, irretrievably lost. No, not lost,

because in Him there
is an imperishable seed of good which
must grow and bear
fruit in the fulness of God's time. And as
observed by
MissCobbe in her mirvellous book, *Alone
to the Alone,* even
in the condemned murderer of this day.
God -already sees
the future saint of heaven. Jesus with his
disciples was
nearing a town. They were at the outer
gate. There lay
^he carcass of a dog in an advanced stage
of putrefaction.
The companions held their noses and said :
"How, unbearable
'the stench !" But the Master observed : "
Behold, pearls are
not whiter than his teeth." Thus it is we
carry hope to the
despondent heart and awaken in him who
considers himself
lost the faith and the aspirations that he
cannot be lost.
As Swami Vivekananda has said, when you
meet a sinn&r,
you cannot do better than gently remind
him that he can be,